UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Duty to Civilization (*Part X*)

By FRANCIS NEILSON

Directing the Course of Civilization

By RICHARD OOSTING

Psychology and Psychology

Book Reviews by FREDERICK STARR

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XC THURSDAY, JANUARY 25, 1923 NUMBER 19

LITERALISM.

For one great moment on the plastered wall
The dawn-light threw its radiant design,
In lines more delicate than leaf or vine,
In hues surpassingly ethereal.
And something more than life seemed to befall
The vibrant artistry, so superfine
One saw, yet could not see the breathing line,
The unveiled bosom of the Cosmic All.

But what was there, to tell the starv'ling mind,
Fed on the swineherd's provender of fact,
And only fact? what but a dream designed
From a poor sun-rise, drowned in foggy seas,
A common curtain lifting in the breeze,
And a hard surface fashioned to refract?

ROBERT WHITAKER.

We have read many prophecies in our time, but never one to compare with that quoted from Herbert Spencer by Wilfred Scawen Blunt in "My Diaries," volume 2, page 67. Recording a visit to the great philosopher on August 10, 1903, Mr. Blunt says, "He (Spencer) lamented the disappearance of 'right' from the range of modern politics in Europe, and denounced the Transvaal war as an outrage on humanity. *'There is coming,'* he said, *'a reign of force in the world, and there will be again a general war for mastery, when every kind of brutality will be practiced.'"* This forecast gives an almost greater respect for the genius of Herbert Spencer than all that we have read in his enormous Synthetic Philosophy. It is easy enough to see now the influences that were at work in 1903 toward the destruction of the world, but at that time nobody saw. Spencer saw clearly enough, however, what was going on. He saw that, for all their high-sounding Christian professions, his contemporaries placed their ultimate reliance upon force; that this meant inevitably, unescapably, a great war; and that this in turn meant the practice of "every kind of brutality." Such sentiments were of course attributed to Spencer's grouchy old-age, and he died in ill-repute as a helpless pessimist. But he was right, for the simple reason that he understood the meaning of social forces, and was not afraid to recognize and confess their significance. In other words, he refused to deceive himself either by blindness or sentimentality. All of which has importance for us today! For what would Herbert Spencer say if he looked upon our world at this moment? Is it not certain that he would pronounce an even greater doom upon the future, for force still reigns, and the logic of force is death.

It is just as well to understand clearly what is going on in Europe. *It is war!* France has declared war against Germany, and is invading the enemy's country as a conqueror to enforce her will. Having failed, in other words, to accomplish anything in the first war (1914-1918), she now resorts to the same method once again, evidently on the principle that, if you can't get blood out of a stone by smashing it once, then smash it again! What it will all come to, no man can say. The possibilities are almost infinite—another universal war; a counter-revolution by the monarchists in Germany, leading to open revolt against the French occupation; an alliance of Germany with Russia; a working-class uprising, leading to the extension of Bolshevism from Moscow to the Rhine—and so on! Only one thing seems absolutely certain—the simple fact that Germany will be industrially ruined, and France will not get her reparations. What is to be thought, or rather is being thought, of France's conduct, is clearly enough indicated by Mussolini's last-minute word of caution from Italy, the almost unanimous support of the Bonar-Law policy in England, and the withdrawal of the American troops which was plainly dictated by public sentiment in this country. The world is washing its hands of France as definitely if not as brusquely as it did of Germany eight years and more ago. And France is quite likely to discover, as Germany did before her, that to defy the moral sentiment of mankind is a serious undertaking. How strange are the whirligigs of time! Who would have believed in 1914 that, in 1923, France would be the outstanding militaristic nation of Europe, the wanton treaty-breaker, the armed invader? More than ever do we wonder why we fought the Great War, and why for such a result it was necessary to kill 10,000,000 men!

The helplessness of Germany in the present situation gives opportunity for a real demonstration at last of what non-resistance can accomplish as a means of national defense. The German people have no army, no navy, no fortifications, no munitions. They cannot fight, save with their bare hands. Nothing is left to them to do but what militarists have always

said cannot be done, and what pacifists have always said not only can but should be done—namely, abandon arms and resort to passive resistance. Whether a people so long trained to military methods can adapt themselves to this policy, as the Indians have done so successfully under the inspired leadership of Gandhi, may well be doubted, especially as there seems to be no Gandhi at hand in Berlin or in the Ruhr. But in sheer helplessness, in lack of any other resort, the Germans seem to be organizing something of the kind, and there is at least a possibility therefore of our having a demonstration that a nation can be protected from an invader by other less expensive and more effective means than violence. It is from this point of view, at any rate, that we are watching the German situation with especial interest and attention. Let the Germans be willing to suffer and endure as heroically in their homes today as they were willing to suffer and die on the battlefield yesterday, and we venture to prophesy that the French occupation will utterly collapse, and Poincaré be as glad to withdraw his troops from the Ruhr as Napoleon was from Moscow. The one expedition is as mad as the other, and, if unresisted, is doomed to as sure defeat.

"The cry is, Still they come!" We refer, of course, to the visitors from France to these shores. Does the French Republic feel the need of winning favor by stirring interest in her famous men, or is it just an accident that such a flock is suddenly descending upon us? Clemenceau has come and gone. Jean Longuet, the distinguished Socialist, a grandson of Karl Marx, has been longer among us, but is now also returned. Albert Thomas, statesman and present head of the labor bureau of the League of Nations, a noble figure if no longer a leader of the advanced forces of reform, is sailing back to Europe as these lines are being printed. Mme. Sorel brought to our theatres something of the old tradition and present glory of the French stage. And now we look on Coué, the druggist of Nancy, an attractive man, but only another healer to tell a distracted generation how to fool itself into keeping well. How many more Frenchmen may come to us this winter, we do not know; we hope many, for all foreign visitants are welcome. But all these who have come, and many others who may come, we would gladly exchange for one rare spirit, the shy, gentle and yet colossal genius, now exiled on the shores of Geneva, Romain Rolland. To expect him to come to America, however, is as mad as to expect an angel from heaven—or Bernard Shaw from England! This is one of the things that will not happen. What the body cannot or will not do, however, the spirit cannot help doing! The soul of this great idealist is with us, as it has long been with us, to comfort and sustain. Here is one of the miracles of life—that what is best and truest in a man, his own inmost self, cannot be shut off from other men. Seas and mountains, national barriers and bans, inner timidities and reluctances, are all alike futile. "Spirit with spirit can meet"—and not over distances of space merely, but through reaches of time as well! We have met Isaiah; we have listened to Socrates; we have talked with Jesus, St. Francis and Leo Tolstoy. Let governments rear their prisons and publish their edicts of condemnation and exile! Let stakes and gibbets devour their helpless victims! Let swords drink the blood of men forever! But still the spirit triumphs. Words spoken in love, deeds done in righteousness, bind hearts in one accord, and build even now the Kingdom of God on earth.

Under Charles W. Eliot Harvard never had a race issue. Under A. Lawrence Lowell it has had two race issues in one year.

When the so-called Jewish question was raised last spring it was asserted that it was the result of an increase in the number of Jewish immigrants. Now there is a Negro issue at Harvard. It concerns one Negro, the son of a well-known Harvard graduate. There has been no Negro immigration.

What there has been at Harvard is a change of soul at the top. That change of soul has communicated itself to the university. In the place of Eliot, who embodied the stern but liberal virtue of New England, there sits a man who has lost his grip on the great tradition which made Harvard one of the true spiritual centers of American life.

Harvard, with the prejudices of a summer hotel; Harvard, with the standards of a country club, is not the Harvard of her greatest sons. It is not the Harvard of Eliot or Emerson or William James, a training-ground of free men in a Republic. It is not the Harvard of its most loyal graduates but a Harvard temporarily at sea in a disordered world.

We print the above editorial from the New York *World* (January 12th) because it states more truth about Harvard than has been published at any time since A. Lawrence Lowell climbed bodily into the shoes of Charles William Eliot and began to rattle round there like a Lilliputian in the shoes of Gulliver. It has been the custom to deal tenderly with Mr. Lowell, largely because he is a Lowell, we have no doubt. But there have been better reasons, as witness his vindication of free speech at the University during the trying years of the war and after. In that fight, which culminated in the famous Laski case, the President maintained the best traditions of the institution which he headed. On the race issue, however, which is the real test always of the American soul, Mr. Lowell is as narrow and bitter as the veriest *junker*. Not content with fighting Jews, he now takes up arms against Negroes, and, by barring them from the Freshman dormitories, drives them with insult from the college gates. It is a deed to make Memorial Hall tremble to its foundations, the souls of Wendell Phillips and Charles Sumner and George Frisbie Hoar to rise up and walk, the living graduates of Harvard to revolt against this man who betrays the spiritual trust committed to his care. There is only one solution of this question, and that is the resignation of

A. Lawrence Lowell. The men who see this thing with a single eye should highly resolve at this moment never to rest nor pause until this is accomplished.

The one hundredth anniversary of the birth of Alfred Russel Wallace passed this month with scarcely a word of recognition. The silence is in striking contrast to the vast acclaim which swept the world on the occasion of the centenary of the birth of his immortal colleague, Charles Darwin, in 1909, as well as to the very general acknowledgment of gratitude to Pasteur last month. This is another expression, we take it, of the subordination of Wallace to Darwin which the former so uncomplainingly suffered all his life, and the essential justice of which he was the first to recognize. We imagine also that his recent death, at a great old age, is another reason for the present absence of tribute and remembrance. Eulogies spoken so generally and generously a few years ago, need not now to be repeated. We cannot let this occasion pass, however, without at least a record in this place of the anniversary, and an expression, however slight and thus inadequate, of what we have long felt in admiration of one of the greatest figures in nineteenth century England. Wallace had not the profound and painstaking genius of Darwin, nor the sweeping philosophic vision and grasp of Spencer. But his mind had more brilliance and acuteness than either—an acuteness which enabled him to reach at a single bound of intuition, what it took Darwin more than twenty years to demonstrate. As a sheer flash of insight into truth, history has nothing to compare with Wallace's achievement in laying hold on the concept of evolution. This brilliancy of mind, with its accompanying lack of profundity, is shown again in Wallace's abounding interest in a multiplicity of scientific and social questions throughout the entire period of his long life, and the contributions of vital importance which he made to each. Nothing did him more credit, or sheds clearer light upon his essential qualities not only of mind but of heart, than his late sociological studies, and his fearless identification, as a result of those studies, with the most advanced radical movements of the time. Wallace had matchless courage, a flaming zeal for righteousness, a passionate love not only for abstract truth but for men, and withal a gentleness of heart, which made him a character of rare nobleness of quality. Nothing can ever surpass the attitude of mutual understanding, forbearance and generosity which marked the relations of Darwin and Wallace; and in this idyllic comradeship, Wallace deserves perhaps the higher credit as the one subjected to the severer test.

Dr. Sartell Prentice had been minister in Nyack (N. Y.) for twenty years. He had at last resigned on account of ill-health, and now (December 31st last) was preaching his farewell sermon. His church was thronged, for Dr. Prentice's position had been "one of great standing and popularity in the community, and his departure was considered a loss of one of the assets of Nyack." (New York *Times,* January 1st.) But is this all the story? Not at all! Further on in the newspaper we read that this, "the largest congregation in the church for years," was produced by a "telephone and house-to-house canvass carried out by a large committee of *non-churchgoing* business and professional men." In other words, what had been refused to a faithful pastor and eminent public servant through a period of twenty years, was now provided on his farewell Sunday by a desperate effort on the part of the conscience-stricken non-churchgoers. A noble tribute, but a decidedly belated one, it seemeth us! For years past, we are further told in this article, Nyack churches have been suffering. "Congregations were thinning, religion was losing its hold, and the morale of the community was suffering through the growing indifference to religion." Never was there a more typical picture of our times—a casual episode, occasioned by the retirement of a good but inconspicuous clergyman, and yet having more significance than all the statistics and all the official reports from all the organized church bodies in the entire country. As a piece of genuine historical data, we will match a report like this every time against such figures, for example, as those just published by the Methodists, showing gains of hundreds of thousands in church membership during the past year. How such figures are secured, we do not profess to know; but that they have no relation to the actual facts of the situation is evident to anybody who is not deaf, dumb, blind, feeble-minded, or downright dishonest.

Duty to Civilization

X.

Many works dealing with the causes of the war have been published since the last article in the series, "Duty to Civilization," appeared in UNITY. Historians are now in possession of documents which fill up the gaps left open in the official books containing diplomatic correspondence pertaining to the outbreak of the war. There are several works from the pens of well-known Frenchmen, which throw more light on the pre-war policies of the Powers. M. Alfred Pevét in "Les Responsables de la Guerre," lays before us a mass of evidence the American historian cannot afford to slight. Then there is M. Georges

Demartial's "La Guerre de 1914: Comment on Mobilisa Les Consciences," a thorough-going examination of the case against France and Russia. Another Frenchman, who has devoted himself to the cause of truth, is René Marchand, who in "Un Livre Noir," has published an enormous mass of evidence in the shape of diplomatic documents and correspondence taken from the archives of the Russian Foreign Office at Petersburg. These are only a few of the works that have appeared since I wrote the articles for UNITY. There are numbers of others; to mention two of great value: Von Siebert's volumes of diplomatic correspondence containing Count Benckendorff's correspondence from London to the Russian Foreign Office, and Baron Rosen's "Forty Years of Diplomacy." Von Siebert and Baron Rosen were in the Russian diplomatic service.

Looking over the series of articles entitled "Duty to Civilization," which appeared in UNITY eighteen months ago, I find no statement that requires modification. On the contrary, corroboration of facts set out in the articles, has come recently in increasing volume, and now there is a mass of evidence so large that professors of political science cannot fail to observe it. This evidence proves beyond the shadow of a doubt, that the war was engineered by Isvolsky, Poincaré, Sazanoff, Viviani, Grey and Sir Arthur Nicolson. These men assisted by their military and naval chiefs planned the war and began the war.

I have dealt with the diplomatic, military and naval plans of the Allies extending over a period of twelve years. I have shown how the Edwardian policy of encircling Germany was fostered in the Allied chancelleries, and how successfully it was carried out. It was a deliberate policy, the one that overthrew Europe. I have shown how the military and naval experts of the Entente, in all their endeavors, had one object in view, the defeat of Germany. I have shown how Entente ministers and diplomats schemed, maneuvered, and lied with one object, one object only, the destruction of Germany as a commercial, military and naval force.

From the first I knew the case was black against the political ministers of the Entente Powers, but I had not the faintest conception that it was as black as it is. It would be hard to find in the annals of political crime, six more hardened sinners than those I have mentioned above. It is now clear that Grey and Nicolson knew the intentions of Austria as regards Servia, as early as July 16th, 1914. It is also clear that Grey and Nicolson were fully informed as to the terms of the resolution of the Vienna Council of July 19th, in which it was laid down that Austria had no intention of annexing Servia. For a proper understanding of Grey and Nicolson's methods, it is essential for the reader to keep two facts in mind: (1) The knowledge telegraphed to Grey on July 16th, by Sir Maurice de Bunsen, the British ambassador at Vienna. (See No. 161—"Great Britain and the European Crisis.") (2) The terms of the resolution of the Vienna Council of July 19th.

Turning to Grey's dispatch to Sir Maurice de Bunsen, No. 3, in the British White Paper, we find his mind wholly occupied with the notion of an European war. The time limit set by Austria for Servia to send in her reply was considered by Grey to endanger the peace of Europe. In spite of the fact that Count Mensdorff told him, "that if Servia, in the interval that had elapsed since the murder of the Archduke, had voluntarily instituted an inquiry on her own territory, all this might have been avoided," Grey could think of nothing but Russia taking offense at the time limit. Servia had had about four weeks in which to take definite action in this matter, but nothing was done. In dispatch No. 5 to Sir Maurice de Bunsen, Grey says: "The merits of the dispute between Austria and Servia were not the concern of his Majesty's Government." Yet, the whole tone of the message shows his desire to support Russia. He is nowhere impartial. The reason for this is that he is bound hand and foot to Russia, whose support of Servia lay at the root of all the trouble. Grey, at no time, showed the slightest desire to dwell on Austria and Germany's wish to localize the conflict. He repeatedly gave the impression that the Austrian note to Servia was in the nature of an unconditional ultimatum. Now Grey must have suppressed many vital facts given to him by Count Mensdorff, the Austrian ambassador at London, for it is not to be imagined that Count Mensdorff would overlook such important particulars as those given by the German and Austrian ambassadors at Paris to the French Government.

Turning to the suppressed portion of the telegram sent by the Russian *charge d'affaires* at Paris to his Government on July 24th, we learn that "Germany ardently desired the localization of the conflict, for the interference of another Power would, on account of existing treaties, bring on incalculable consequences. . . . But from his (Austrian Ambassador's) tone, one could imply that the hope of a settlement of the incident, through Austria-Servian negotiations, is not as yet lost. As Berthelot further told me, former Minister Pichon today had a conference with the Austrian ambassador, from which he also gained the impression that Austria does not consider her measure as an unconditional ultimatum." There is not one word in Grey's dispatches to Vienna indicative of his receiving similar impressions from Count Mensdorff, and as these expressions were suppressed in the Official Orange Book, it is not to be wondered that the British Foreign Office thought it unwise to mention them. This business of Grey taking sides with Russia so early in the matter, is quite in color with the blackest actions of his policy. It was possible then

for Grey to save Europe, but he stayed his hand, and in so doing, he permitted a local matter to develop into an European conflict.

Grey suppressed the information he received from Sir Maurice de Bunsen on July 16th. He also suppressed the information he received concerning the resolution of the Vienna Council of July 19th. He suppressed the intentions of the Austrian Government given to him verbally by Count Mensdorff. No one was ever so busy suppressing vital facts on which peace depended, and so active in revealing points of controversy which engendered war. He was, however, not alone in this. The permanent secretary, Sir Arthur Nicolson, gave him adequate support in all this business.

The diplomatic secrets of the German and Austrian Foreign Offices have been disclosed to the world in great tomes, and students are now familiar with the documents of the Central Powers. Much of the correspondence from the archives at Brussels has been published, but no new documents have come directly from the secret chambers of Downing Street and the Quai d'Orsay. The latest batch of documents to see the light of day comes from the archives of the Russian Foreign Office at St. Petersburg. It comprises portions of telegrams, and whole telegrams, suppressed in the Official Russian Orange Book. The suppressed telegrams enable us to fill up the gaps in much of the Entente diplomatic correspondence, and reveal a state of affairs, proceeding from Paris and Petersburg, so revolting that every decent-minded American that takes the trouble to read these suppressed dispatches, will loath secret diplomacy, and all its craftsmen, with utter detestation.

There was never any doubt in my mind as to the Official Russian Orange Book and the Official French Yellow Book, being faked and garbled in the interests of Entente propaganda. I have never believed the British White Paper pretended to give an authentic account of the diplomatic correspondence pertaining to the crisis, but I never dreamed the business of faking and garbling dispatches could go the lengths practiced by the Russians and French. I always thought the six persons mentioned above stooped pretty low in their diplomatic dealings, but I never imagined they would be guilty of such a dirty business as that revealed in the authentic telegrams suppressed in the Official Russian Orange Book. The new and authentic Orange Book shows clearly that French and Russian views were identical from the first; that France never used her influence in restraining Russia. On the contrary, she repeatedly assured Russia of her unconditional support, and did all she could to strengthen the Russian Government's will to fight. France, from the first, was determined to make war, and advised the Russian Foreign Office of that fact before any decision about war or peace had been reached. Furthermore, these telegrams reveal the real nature of the conspiracy against Germany, and they clearly indicate the reason why everything was done by France and Russia to force a declaration of war from Germany; the reason being, that public opinion in France and England had to be respected. Everything depended, in the Franco-Russian plan, on the first move being made from the German side.

As early as July 27th, Sazanoff telegraphed to Paris as follows:

> "Russian Minister for Foreign Affairs to Russian Ambassador at Paris.
>
> "Telegram No. 1521. R. O. No. 32.
>
> "Petersburg, July (14) 27, 1914.
>
> "Referring to Sevastopuolo's telegram No. 187 and my telegram 1508. The British Ambassador came to ascertain whether we think it desirable that Great Britain should take the initiative in convoking a conference in London of the representatives of Great Britain, France, Germany and Italy, to examine the possibility of a way out of the present situation.
>
> "I replied to the Ambassador that I have begun conversations with the Austro-Hungarian Ambassador under conditions, which I hope, may be favorable. I have not, however, received as yet any reply to the proposal made by me for revising the note between the two Cabinets.
>
> "If direct explanations with the Vienna Cabinet are to prove impossible, I will be ready to accept the British proposal or any other proposal of a kind that would bring about a favorable solution of the conflict.
>
> "I wish, however, to clear up in time a misunderstanding which found its way into the answer the (French) Acting Minister for Foreign Affairs gave to the German ambassador at Paris regarding counsels of moderation to be given to the Imperial Cabinet. We have to reject these at the outset, as we have, from the beginning, taken a stand we cannot alter, since we already met all the acceptable demands of Austria Hungary.
>
> "Also communicated to London, Berlin, Vienna and Rome. SAZANOFF."

The last paragraph was suppressed in the Orange Book. Here we have Sazanoff's word that counsels of moderation were useless, and that the Russians had from the first taken an unalterable stand. Grey must have known that, and yet he pursued a policy which he knew was unacceptable to Sazanoff. Sazanoff knew that the policy of his cabinet could not be pursued if a conference were called. Grey also must have known that neither Russia nor France would tolerate the matter being brought before a conference. Counsels of moderation were useless. Russia had taken her stand at the outset, and she stood for war.

The plight of the German ambassador at Paris is revealed in these suppressed dispatches. Baron Schoen cuts a pretty poor figure. The way the Quai d'Orsay people, assisted by the Russian Embassy, kept him on the door-mat, is one of the most discreditable things in this horrible series of events. The way they put him off, told him to call again, regarded his every sug-

gestion with suspicion, and the way they tittle-tattled back and forth about his comings and goings, is enough to anger a saint. Consider the following suppressed telegram Isvolsky, the Russian ambassador at Paris, sent July 27th to Sazanoff:

> "To-day at two, before the Austrian Ambassador's move which is described in my telegram 196, the German ambassador called on Abel Ferry and, in the name of his Government, made a new proposal: 'an intervention of France and Germany with Russia and Austria-Hungary.' Abel Ferry replied that he would make the proposal known to the (French) Acting Minister for Foreign Affairs, and only remarked that he thought it would be more suitable to leave intervention to the Four Powers. To this Baron Schoen personally agreed. The (French) Acting Minister for Foreign Affairs told me that he does not quite understand this new move of Baron Schoen's, that, however, he mistrusts it, and has the intention of merely telling him to-morrow that he will give him the Minister of Foreign Affairs' answer on Wednesday, when he shall have returned to Paris. At any rate, I was surprised how well the (French) Acting Minister for Foreign Affairs and his colleagues understand the situation, and how firm and quiet is their decision to give us fullest support and to avoid even the smallest suspicion of a disagreement with us."

Every suggestion made by the German ambassador or the Austrian ambassador was countered at Paris or St. Petersburg with a different suggestion. Let the German ambassador make a proposal of intervention on the part of France and Germany with Russia and Austria-Hungary, and it is countered by one of intervention of the four Powers, Great Britain, France, Russia and Italy. Let the German ambassador agree to that, and he is told to call again. How well Isvolsky and his French colleagues "understood the situation"!

Two of Isvolsky's telegrams sent on July 28th, not published in the Official Orange Book, reveal the anxiety which possessed the German ambassador:

> "Russian Ambassador at Paris to Russian Minister for Foreign Affairs.
> "Telegram No. 198. R. O.
>
> "Paris, July (15) 28, 1914.
>
> "Your telegram 1521 has been received.
>
> "I consider it my duty to make it clear that, as follows from yesterday's conference at the Quai D'Orsay, the (French) Acting Minister for Foreign Affairs does not for a moment admit the possibility of exercising a moderating influence on Petersburg. The only reply he made to the German Ambassador was, that it is not Russia but Austria who endangers the peace, and that, in any case, if there was question of any moderating influence, this should be exercised not only in Petersburg, but first of all in Vienna. As a result of his conversation with Baron Schoen the Minister declined to accept the German proposal.
>
> "ISVOLSKY."

> "Russian Ambassador at Paris to Russian Minister for Foreign Affairs.
> "Telegram No. 201. R. O. No.
>
> "Paris, July (15) 28, 1914.
>
> "The German Ambassador again called upon the (French) Acting Minister for Foreign Affairs to-day and declared that, although he had to make no communication or proposal of an official nature, he yet wished to talk with him about the present condition and about ways and means for the omission of steps which it might be impossible later to retrace. He added that it is Germany's sincere wish to co-operate with France in the maintenance of peace. In answer to the Minister's remark that England had come forward with a plan for mediation by the four Powers, and that this plan already had been accepted by France and Italy, Baron Schoen said that Germany is ready to join the negotiations of the Powers, provided that these negotiations should not take the form of a court of arbitration or a conference, to which form Austria would be unable to consent. To this the Minister answered that, in case the Austrian Government objected to the form only, one would be able to reach the same end by different means, and it would be very easy for the German Government to insist that Austria grant the Powers time to find a conciliatory way out. Baron Schoen replied that he had no instructions relative to this, but that he was well aware that Germany would be unable to exercise pressure upon Austria. With this the Ambassador complained of the French press which accuses Germany in, as he professes, an unjust way of goading on Austria. According to him it is true that Germany approves of Austria's acts, but that she had not previously been informed of the contents of the Austrian note. He stated that the German Government cannot in too brusk a way stay the arm of Austria, who must be granted guarantees for Serbia's conduct. Finally the ambassador once more confirmed that Germany is ready, in co-operation with the other Powers, to work for peace.
>
> "ISVOLSKY."

At this time the German Government was the only Power that was sincerely working to localize the Austria-Serbian conflict, to avert an European war. In telegram No. 1551, July 29th, from Sazanoff to Isvolsky, the following sentence was suppressed in the Official Orange Book: "It is much to be desired that England, without losing time, join France and Russia, for only in this way can she succeed in preventing a dangerous shifting of the Balance of Power." Why they should have gone to the trouble to suppress this sentence is difficult to understand, because Grey, July 27th, telegraphed to the British ambassador at St. Petersburg that orders had been given to the First Fleet not to disperse for manœuver leave. In dispatch No. 66, French Yellow Book, M. de Fleurian, French *charge d'affaires* at London, informed his Government that: "The attitude of Great Britain is confirmed by the postponement of the demobilization of the Fleet. The First Lord of the Admiralty took this measure

quietly on Friday on his own initiative." That Friday was July 24th, the day after the Austrian note was delivered to the Servian Government. Indeed the fleet sailed from Weymouth on July 27th, with "orders to bottle up the German fleet," and that fact was known in St. Petersburg within twenty-four hours.

(*Continued.*)

FRANCIS NEILSON.

Christmas Sunday in Berlin

Editorial Correspondence

I have nothing sensational to relate, only how Christmas in Berlin impressed a modest sojourner. The Christmas spirit, as is well known, has been encouraged as much in Germany as in any land.

At first I thought I would go to church, in the morning, in good orthodox fashion, but it seemed more religious to remain in my room and write down my impressions of the Tolstoyans in Moscow. The Quaker meeting-house is a long way off, or I might have gone there; and the "American Church," while near, I knew, with its $2.00 collection and superficial interpretation of the soul of America, in this great foreign city, would not arouse in me the Christmas spirit.

At 4 o'clock in the afternoon I found myself in St. Nicolai Church in the old part of Berlin, near the Townhall, for a musical service. The church, I believe, is the oldest in Berlin, covering nearly nine centuries by its existence. The service lasted a trifle over an hour: and apart from a ten-minute sermon by Archbishop Behfe, and a reading of the ancient Christmas story from the second chapter of Luke, was composed of solos, choruses and hymns; opening with Praetorius' *"Es ist ein Ros entsprungen,"* followed by Luther's hymn *"Von Himmel."* Two of Luther's hymns were sung, reminding us that Luther is still the dominant Saint of Germany, in the churches. (A play "Luther" is now being staged and drawing crowds; leading me to remark that Germany is just now in need of a political Luther.)

I was especially impressed by the Chorals. Of course, "Holy Night" was sung and beautifully sung: the choir singing the first verse, the congregation (which seemed rather subdued) joinging in the second, with the choir closing with the third. This familiar choral was sung more brightly than I have heard it in America, and in the last verse, first line, "Stilly Night, Holy Night," the words "Holy Night" were given with a delicate sweet softness, which was very effective.

I went from St. Nicolai to Lustgarten, where the press had informed the public that the Red Cross (German) on account of "contributions from America and other funds had arranged for a band to play on Christmas Eve from 4:30 to 5:30, when several large Christmas trees will give a heightened lustre to the scene." I found a great crowd gathered—perhaps 10,000 people. I admit I did not hear all of the program, but what I did hear was very disappointing—both performers and music. As far as the "trees"—there was one tree that had about 60 electric bulbs fastened to the branches. I don't know how many "Americans" were represented—but it was disheartening to find "Americans" attached to a third-class band concert, in the heart of the capital (within hearing of the Grand Opera House), of the most musical nation in the world. I saw no disapproval on the part of the crowd: neither did I observe any enthusiasm.

If Americans wish to advertise themselves in Europe, I suggest that they do not begin by setting up a concert in the Lustgarten. However, I may not be acquainted with all the facts. I was told that the band belonged to the "Christian Association." Yet what do you think I saw last week going along Unter den Linden? Two huge trucks, each bearing a truck-size framed poster (12 by 6 feet), as an enterprising baker or laundryman might placard his wagon, "American Welfare Association for Relief of German Needy Children." This trumpet blowing is a bit overdone by us, especially when the trumpet is badly blown, or cracked!

But to return to Christmas Sunday. In the evening I walked for a mile or two in the vicinity of my room and was deeply impressed by the windows holding lighted Christmas trees. Christmas Eve is a "home night." I found this out twice, for on inviting people to go out to a meeting, each time I was told that it would be "impossible to be away from home on Holy night." No matter how poor the home, it is the rule to have something answering to a Christmas tree, to exchange gifts and to sing "Holy Night." I have heard this sweet melody of Franz Gruber (1818) sung or whistled or hummed a hundred times during the past few days. I heard 2,000 children sing it at the Philharmonic Hall last week—reminding me again that those who write the songs and melodies influence more than those who write laws and treaties. There is quite as much power—or more—in the "Red Internationale," as in Marx's Manifesto on Communism.

As I said at the beginning of my letter, there was nothing sensational in the way I spent Christmas Sunday. I might have had a rollicking time on Friedrichstrasse and found many bibulous companions. But I did not. I might have gone to hear "Savonarola"—a play—but instead I spent the later hours of the night in my clean, cozy room. Although a stranger in the house, about 10 o'clock I heard a tap on the door, and a plate of sweet cakes, candies, jelly, and an apple was handed me with a "Merry Christmas" card. I confess I read for an hour out of "Babbitt," for which I was sorry—though I mean to finish the job—for whatever spirit is in the book, it does not harmonize with "Holy Night." The book reads like one of Billy Sunday's sermons—clever as the devil, but nasty. Anyway, I still believe in angels, not with feathers and fat legs—but in ideals, that are created to be realized, and may be realized.

Well, I closed my eyes in sleep, in spite of "Babbitt," and, maybe because of "Babbitt," through reaction—after a day, after four weeks in Berlin thinking that the German people are most estimable people, I am certain that my sixty years of observation, in many parts of the world, have brought me the right to venture the remark that Germans are a most intelligent and likeable people. They are industrious and methodical and clever and scientific—the world has

known that for fifty years. They are impulsive, affectionate, idealistic and peace-loving. There is no more ground for disliking and fearing Germans than there is for disliking and fearing Englishmen and Americans. They hate war as much as Americans. Just now, they are caught in the whirlpool of the two world storms and are in great danger of being carried down—just as any other nation, England or America may be carried down. They were no more to blame for the Great War, than Russians, Englishmen, Frenchmen: and their leaders were equally—no more or less—to blame with the leaders of England and France.

In writing this, I am not pro-German nor anti-English. I am, I hope, pro-humanity. I have only one desire, when I write: it is to state the truth as seems warranted by facts.

SYDNEY STRONG.

Directing the Course of Civilization

These things *can* be done,
If we but have the will.

The stimulus that prompts the writing of this article is twofold. It would seem to be quite impossible that any thinking person could read the article by Dr. Holmes in the October 26th issue of UNITY on "What Must the World do to be Saved," and fail to be stimulated in some direction. With indisputable keenness Dr. Holmes has analyzed the world situation of today and found that the process of disintegration and decay which has destroyed preceding civilizations, is very definitely at work in the world today. He has set forth the indispensable elements of reconstruction that must be accomplished if this western civilization is to be saved. Plain as the task is, he is forced on the basis of historical precedent and honest judgment to conclude that there is little hope of averting an impending calamity. While such a straightforward statement of conviction cannot but arouse admiration, yet there appears in this very expression of hopelessness a terrible challenge. *Desperation has been known to muster a strength that hope was unable to supply.*

My second source of stimulus is that undiplomatic utterance entitled "Courage," by Sir James Barrie. The courageous new Rector of St. Andrews advised the youth of Britain to form a league which would serve not only to criticize the acts of their "betters," but would assume the duty of leadership when shortsightedness or perversity on the part of those charged with the administration of national policy appeared to spell disaster. Here indeed is a suggestion worthy of consideration by those who are painfully conscious of the malignant forces imperiling our civilization, and who would use every possible resource to control the channels through which they operate.

Here are two competent students of world affairs each in his own way emphasizing what many others have affirmed and reaffirmed, namely, that the civilized world has entered upon a period of crisis which seriously imperils its continued existence. So critical is the situation that one of these writers sees little hope of turning the tide, while the other suggests a measure as radical in its conception as it is unlikely of execution. To one who views the whole of life as a game in which the contest is between right and wrong, between good and evil, between life and death, the spirit, the eagerness with which any particular contest is accepted, will be almost directly proportional to the intensity of the opposition to be overcome. This attitude approaches any given situation with a deliberateness born of confidence in the forces of right,—a confidence based upon great achievements of the past, which knows that great odds have been overcome, and which in its best moments knows that "they that are with us are greater than they that are with them."

This attitude in action takes three very definite steps. The first is a careful analysis of the situation so that the issue may be clear and the things to be accomplished may be definitely formulated. The facts involved in this first step are before us. The issue is between a continuation of the present world policy of competition, inequality and exploitation leading to certain disaster, and a world policy of co-operation, equalization, and education, leading to a co-ordinated world state under intelligent control. On the one side are the forces of materialism promising only destruction, on the other side are the forces of idealism promising to construct a world in which all men may share. The issue is clearly between right and wrong, good and bad. It is for those who understand to choose their part. The things that need to be accomplished if the world is to be saved have been admirably outlined in the article by Dr. Holmes referred to above. We quote his summary paragraph.

> Here, now, are the things which must be achieved, if we are to build a civilization which shall endure, and therewith save the world. We must reorganize society politically, so that rival and hostile nations may be merged into a definite system of internationalism. We must reorganize society economically, so that adequate production may be matched by equitable distribution, and the industrial forces of the world, therewith, be made to serve the interests of peace and not of war. Lastly, we must change human nature, so that men shall think and feel as naturally and easily in terms of brotherhood as now they think and feel in terms of enmity.

Having stated the issue, and having outlined the things which must be achieved if right is to triumph, the second step requires an honest and an intelligent recognition of all the forces, whatever their nature, which operate to prevent the realization of the desired objective. Obviously this step demands a searching inquiry, which must be as keen-sighted as it is unprejudiced, and as fearless as it is sympathetic. It is equally obvious that such an inquiry will go to the root of the difficulty. If certain things are necessary to insure the future of civilization; if civilization is doomed unless they are carried out, why are they not now a matter of national policy? Immediately those who are charged with the responsibility of formulating national policy are subjected to investigation. Do they through incompetence or lack of perspective fail to grasp the actual state of affairs, or are they prevented for other reasons from executing measures which would result in the total good? Are there certain influences directing the acts of our legislators,—the charges are familiar enough—which exercise a power greater than human beings have yet shown themselves capable of administering wisely? When these questions are accurately answered there may be revealed two groups, legislators and dictators, whose activities stand opposed to the realization of a policy of world betterment.

Closely allied to this inquiry, and growing out of it, is the difficult question of the actual relationship existing between public representatives and the people as a whole. This problem is brought to immediate focus when an attempt is made to discover the attitude of the great mass of people toward the program of reconstruction above outlined. It seems quite impossible that anyone could doubt the natural and instinctive enthusiasm with which the masses would respond to such a program if they properly understood what it means. If such response is not in evidence it is because they have been falsely influenced or purposely misled. Should our inquiry find this to be the case, the following conclusion might be forced: that public officials do not represent the people; that the national policy for which they are responsible represents neither the innate desires nor the best interests of the people as a whole; and that they share responsibility for influencing the masses to demand that which fails to result in their best welfare. Relating such a discovery to the purpose of our inquiry, it would appear that there might be added a third opposition group, the great mass of people, who would, however, be classified as indirect opponents, since their attitude is based upon misinformation and not natural volition. The possible results of an inquiry thus outlined may be visualized by reflecting upon the office arrangement of any large business house. Matters concerning the policy and operation of the business are determined in a small, compact enclosure, labelled "Private." Here would be the dictators. Adjoining this sanctum is a larger office where the edicts are carried out by a small army of subordinates, clerks, and typists. Here would be the politicians. Add to this a large outside assembly room for the convenience of a great body of insignificant stockholders, and you have provided for the public.

If the attitudes and the demands of the people are controlled and influenced by this group of directors and their subordinates, the politicians, it remains to examine the channels through which such control is exercised. This investigation would lead to the discovery of possible secondary forces of opposition. One need only to image the assembled group of pliable stockholders above referred to, constantly being subjected to a deluge of literature in the form of newspapers, periodicals, books, etcetera, to gain some idea of the weight of influence that might be exercised through this channel. If it was found that the material presented through this medium was largely in support of a misguided national policy, some light would be shed on the unfortunate attitude taken by the people, and an effective weapon for defeating the right would stand exposed. It would also be observed that small groups within our large assemblage were from time to time under the influence of public addresses, such as sermons, political speeches, and holiday orations. It might appear that the effect of a majority of these was to create a demand for the wrong rather than the right, revealing another important avenue of opposition. A complete inquiry could not overlook the work of public schools and institutions of higher learning. Is the total effect of these formulative influences in favor of the right or the wrong national policy? If the latter, then these agencies must be recognized as instruments of the opposition.

These are only a few suggestions of the information that might result from the completion of the second step in our campaign for the realization of a constructive national policy, namely, a tabulation of the opposing forces. It has been indicated that a certain small group holding disproportionate power, may be primarily responsible for the present destructive policy. No effort has been made to assign motives for this action; our only desire here is to recognize the fact. A second possible opposition group suggested is that represented by public officials, who formulate and carry out national policy. Here again the purpose is not to discover motives, but to establish fact. As influences which may be serving to make of the public an opposition group, attention has been directed to literature, public addresses, and educational institutions. This unlimited investigation is imperative if no agency is to be overlooked which may be operating to defeat the realization of a highly essential objective.

Having formulated the objective which we desire to attain, and having surveyed the forces which oppose its attainment, the third step in our program requires a research of all the available forces, agencies, and methods that may be used to carry out a great campaign. Should anyone be tempted to suggest the futility of staging an offensive against overwhelming odds, let him remember that seemingly impossible victories have been won through the energy and genius of single individuals. If civilization is today entering upon a wilderness sojourn, may there not be a Moses to lead it out? If our attacking forces appear small and ineffectual, should we not look for a Napoleon with strategy enough to startle a world? It is in such a mood that we approach the task of discovering the means by which the fight for right may be won.

A survey of the forces already mustered in favor of instituting the above outlined national policy, suggests first of all the outstanding individuals who are constantly and fearlessly championing this cause. The potential force embodied in these characters, fired by devotion and emboldened by conviction, can hardly be overestimated. As individuals working separately, any one of them may at any time, through a sudden flash of courage or genius, become the great leader whose personality and ability could sweep this worthy movement toward a glorious victory. History is not meagre in presenting evidence that great deeds may be accomplished in this way. Another conception which presents to the imagination a force of tremendous possibilities is that which sees these isolated champions welded together in a definite, concrete, functioning body, united in a spirit of determination to achieve the one great objective. Such a group, equipped for action by having eliminated petty differences of detail, might exercise an influence that would surpass the hopes of even the most sanguine of its members. Enlarge this scope, and picture a unification of all the adherents of this faith under one standard, each charged with a religious zeal to gain further "converts," and you have the nucleus of a force that might conceivably overcome the most highly organized opposition. With an organized group of leaders occupying a position analogous to that of a general staff, possessed of detailed information regarding the nature, strength and methods of the opposing camp, it would be possible to develop a plan of attack which would not only provide for the utilization of every available resource, but would show strategic wisdom in the direction of its forces. If it be objected that this treatment savors too much of the belligerent, we would compare our attitude to that of a militant and

effective St. Paul, who, though never accused of taking up a material weapon, could yet say, "I have fought the good fight."

The agencies and channels through which the forces of right would operate, might be similar in nature to those used by the powers now in control to perpetuate their policy of destructiveness. Recognizing the effectiveness of constant repetition, a concentrated effort would be made to place information of a convincing and compelling nature, as frequently as possible before ever increasing numbers. Here the familiar means of papers, periodicals, and books would be employed. An important agency of propaganda might be found in the conception of a speaker's bureau from which recognized speakers would be sent to exert a personal influence over a wide area. A special effort might be made to secure the adherence and co-operation of educators of every type, grade, and position, with the purpose of counterbalancing the formulative influences which investigation might show to be now in control of the opposition. Too much emphasis could not be placed upon the importance of these agencies which produce attitudes. It is possible here only to indicate the direction which action might take. Any program would grow and develop in actual contact with the situation. The primary requisite is a thorough-going appreciation of the forces now available and a vigorous utilization of the agencies through which they may operate. Someone will point out the difficulties that will prevent these things from being carried out; the rarity of great leadership will be cited; problems incident to the unification of forces will be indicated; attention will be directed to the almost pitiable weakness of the offensive materials at our hand, compared with those in possession of the opposing camp. The answer is simply that all these difficulties exist; that they exist to such an extent as to make the forces mobilized by those who hope to overcome them, appear altogether inadequate. But after the forces of hope have failed there may yet be the forces of desperation to be reckoned with; and let it be remembered that *desperation has been known to muster a strength that hope was unable to supply.*

This third step completes a program which calls for definition, investigation, and mobilization. If the salvaging of civilization is dependent upon the efforts of human beings, it seems reasonable to assume that those who recognize this fact, and who regard this task as equal in importance to life itself, would adopt the most effective program available to accomplish their objective. The three steps which have here been indicated may be suggestive. If the issue centers about the existence of a right or wrong national policy, then the first step is obviously to define what is clearly the right policy. If such a policy is not now in evidence, the next natural step is to discover the forces that are operating against it. If there exists a real determination to write this policy into the administration of national affairs, then there remains the task of concentrating and utilizing all available forces to secure its adoption. This step calls for real heroism. It provides an opportunity for those who have not only seen but felt the ominous presence of a deadly foe, to hurl whatever they may have of life and fortune into the defeat of that foe. No man can predict the limits of human achievement so conceived and inspired. "These things can be done, if we but have the will." Here is the source of a power that is capable of directing the future course of civilization.

RICHARD OOSTING.

The Joy of Life

XXIV.

"Belgian troops today began moving forward to participate in the advance into the Bochum area." "The further advance by the French into the Ruhr valley was announced today." "Roumania army fights Magyars along frontier." "Russia sends ultimatum to Europe."

Sporadically for more than eight years we have been reading in our morning papers, sentences similar to these quoted above. As a result of this long and constant bombardment which we, as a nation, have undergone, there is beginning to develop a marked national reaction. The consciousness of the nation is beginning to shape itself. The American press, during these eight years, has faithfully portrayed for us the horrors, the privations, the cruelties of a war ridden world. While this information has been given to us because of its news value, such constant presentation has begun to have a psychic effect, has begun to mold determination. Like the haughty lawyer in Jesus' story of the unrighteous judge who was eventually forced to assist the pleading widow because of her importunity, the American public is rapidly reaching a mental state of irritation which will demand action. Not much longer will it stand being pestered with these reports of wars and rumors of wars before, in the sheer desperation of years of annoyance, it will insist upon undertaking the organization of world affairs on a basis which will eliminate territorial friction. A state of proud detachment becomes obnoxious when it jeopardizes peace of mind, one's sense of security. The guest turns crew-hand when the ship begins to sink. Even Puritanical aloofness and independence become of questionable value when they have to be purchased at the price of a constant harassing, an incessant bombardment, a seemingly eternal disturbing of one's natural right to peace, security, and the pursuit of happiness. However sanguine some of our statesmen may become in their advocacy of a certain Washingtonian doctrine, the past eight years are beginning to convince us that national peace and happiness cannot be maintained while other nations are at war, and that, if for no other reason than to avoid the exasperation that results from being constantly annoyed by the incompetency of our neighboring nations, we must lend a hand at the council table, we must concern ourselves with their affairs. In this sense even those papers which editorially are most opposed to American participation in an international league, are, through their daily news items, helping to create a national consciousness which will, in time, insist upon the establishment of a central world congress, vested with sufficient power to eliminate all strife among national groups. The cruel lash of the last eight years is driving us to take the step which will usher in a new social order. Where reason falters, necessity compels.

Let those then who ardently seek to rouse the American mind to the necessity of this next step in the course of world progress see in all the war news of today this ray of hope: That although America may remain unaffected by appeal to reason, years of constant harassing will force her, as the importunities of the widow forced the judge, to take some action in order to prevent being worn out, in order to retain peace of mind.

EDWARD ARTHUR ROCKWOOD.

THE STUDY TABLE

Psychology and Psychology

Is is a common thing for the old man to write on Age. Most old men who have done so have been young men in feeling and in viewpoint. A new book on age now comes to us from the honored ex-president of Clark University, author of many works, but best known for that great work on Adolescence, which has been the standard authority in its field.[1] Himself a psychologist, he has done more than any other man of our time to encourage and advance psychological study in America. President of Clark University from its foundation, he directed its policies for thirty years. Now at the age of seventy-six years, he looks back upon a life of usefulness and forward to remaining years which shall be not only pleasant but productive. He has put his house in order, has taken account of stock, and has planned to make the best use of what time remains. Here, in a volume that represents a vast accumulation of facts and fancies, he presents his ideas regarding the latter half of life. It is a varied material. After sketching the history of old age, he gives a chapter upon literature by and on old age; there follow discussions of the physiology, psychology and pathology of age. A careful study is made of all this matter and some conclusions are drawn. The "dead-line of seventy" is recognized, but it is shown that it need not mark the close of useful activity. The experience of the old man is too valuable to be neglected. If we live aright and take the right view of life, "old men for counsel" may be truer in the future than it has ever been in the past. That age should not be an obstacle in the way of youth may be readily admitted but, after the active field is yielded, there should be for age a position of respected and honored counsel and direction. That age may be productive of useful achievements is amply demonstrated by the facts. Hall makes an appeal for even an "Indian summer" of activity. The book ends with a chapter on death in its relations to age. Our author has given us in "Senescence" one of his most interesting and suggestive books, permeated with a spirit of good-will and optimism.

The healing work of Emile Coué has attracted world-wide attention. France has been deeply stirred by it and in England there is a veritable *furore*, which shows itself in an *Institute for the Practice of Autosuggestion*, with propaganda through print, lecture and practice. The scientific basis for autosuggestion has probably never been better presented than in Baudouin's masterly book already reviewed in UNITY. Brooks, the author of the little book now before us,[2] was perhaps as Coué says: "the first Englishman to come to Nancy with the express purpose of studying my method of conscious autosuggestion." He spent weeks in mastering the method and studying the theory on which it rests, under the originator himself. Three chapters in the book describe the externals of Coué's practice—what a visitor sees done at Nancy. A second part discusses the nature of autosuggestion. A third, consisting of six chapters, presents the practice of autosuggestion, with definite rules, formulas and suggestions. Coué's system is but one of a series of interesting methods of cure through "the mind." It is in some ways the simplest, sanest and best. It calls for no fantastic philosophy or emotional religion. While it will have a hard run as a fad, it should leave some permanent result that will make for better health and better living. While it sounds puerile for a person to eternally repeat—"day by day, in every way, I'm getting better and better"—it no doubt has an effect, and it is much more wholesome for one to attribute the result to himself than to refer it to a supernatural being or a witch-doctor. Two printings a month have been called for of this book!

André Tridon has been a conspicuous exponent of psychoanalysis. (Since this notice was written, the report of his death has appeared.) He has been writer, lecturer, practitioner. What he writes is always interesting, sometimes amusing, not rarely informative. He is an ardent admirer of one and another writer in turn, and always betrays his subjection to the ideas of his momentary favorite. Just now he is taken with "glands," the glands that affect behavior and form personalities, and admires Berman. The attack is transient, and will pass. To those who have read somewhat in the field of psychoanalysis it will be sufficient to say that this new book in Tridon's list corresponds somewhat to "Leonardo da Vinci" in Freud's list. "Psychoanalysis and Love"[3] is interesting, of course. The author means to startle and surprise; he even aims to shock. After reading his thirty-one chapters, we feel that he has really uncovered an important field and decide to wait until someone else will work thoroughly and conscientiously through it and give out a well-digested, systematic, scientific presentation. Meantime, we can use what Tridon gives, selecting and interpreting it according to our needs and judgment. Of course the book will have a large reading. Any book that, under the cloak of psychoanalysis, discusses incest, free love, prostitution, virginity, modesty, homosexualism, sadism, masochism and birth-control is sure to be seized upon with avidity. It is not surprising that a second printing followed the first by but a month. And who knows how many printings it will have reached before this notice appears?

Mr. Darrow's book on "Crime"[4] is far from being a systematic and scientific treatise on its subject; it is rather the thoughts and opinions of a man who has had exceptional opportunity to know crime and criminals. A famous criminal lawyer, a man of sensitive and sympathetic nature, one who views life's prob-

[1] "Senescence." G. Stanley Hall. New York: 1922. D. Appleton and Co. 8vo; pp. xxvii, 518.
[2] "The Practice of Autosuggestion by the Method of Emile Coué." C. Harry Brooks. New York: 1922. Dodd, Mead and Co. 16mo; pp. 119. Revised edition.
[3] "Psychoanalysis and Love." André Tridon. New York: 1922. Brentano's. 16mo; pp. x, 333.
[4] "Crime: Its Cause and Treatment." Clarence Darrow. New York: 1922. Thomas Y. Crowell. 16mo, pp. x, 292.

lems with no illusions of hope but with a calmness that ensures keen vision, he gives us the conclusions of a mature and experienced mind. In the publisher's announcement we read: "the book will be regarded doubtless as a plea or an apology for the criminal." It is hardly that. Mr. Darrow does not believe in Lombroso's "born criminal," but he does believe in the operation of natural law and given a certain heredity and a certain environment and the crime—a specific crime—is inevitable. Under such circumstances punishment, in the sense of vengeance, is irrational. Society has the right to protect itself, but it should do it with kindness and sympathy, seeking the best thing for the criminal, because an injustice to him does more harm to society than to him—even more harm to society than he did. The book abounds in passages that deserve to be memorized and quoted. Its thoughts deserve careful consideration. The remarks upon some solutions and methods proposed by students are wise. Thus: "it has grown to be a commonplace in the discussion of crime to speak of isolation and sterilization as the proper treatment of the criminal and defective. This is generally done without any clear understanding of the laws of heredity." The discussion that follows is one of the best in the book. The author's remarks about crime and the great war are full of wisdom.

> For more than four years most of the western world did nothing but kill. The whole world talked of slaughter and devoted its energy to killing. . . . Everyone was taught to hate. . . . Every tradition and habit of life was broken and broken all the time. The commandment "Thou shalt not kill" was repealed. Property was not only ruthlessly destroyed but openly confiscated. Lying was a fine art. When this bears a harvest after the war, the public loudly clamors for hanging boys whose psychology is a direct result of long and intensive training by the leaders of the world.

Our author refers, again and again, to the influence of momentary popular fury upon cases under trial. Fear and hatred lead to an outburst of public clamor that demands the utmost penalty of the law. Under such outbursts of hysterical hatred, many a case has been decided by the attitude of newspapers, which delight in keeping the public mind aroused and inflamed. Many an innocent man has been condemned to meet this momentary demand. Many a man has been kept in prison far beyond a reasonable period for his crime, because judge and jury were inflamed by temporary passion. We have carried our notice to unintended length. Mr. Darrow's three dozen chapters each takes up a topic of interest and importance. Through all of them, it is urged that we should use the same common sense in dealing with crime that we use in dealing with disease and insanity. Our present methods are irrational and reach no sane result. For every man behind the bars, unproductive, unimproved, unhelped, there is some one—or more—outside, who becomes a threat or a burden through our dealing with him. Somehow, we must "adjust environment to heredity." "Every prisoner should be made to feel that the state is interested in his good as well as in the good of the society from which he came."

FREDERICK STARR.

CORRESPONDENCE

The Near East

The Editor of UNITY.

Dear Sir:

Dr. Holmes's article "The Shame of the Near East," has brought a reply from Mr. Montgomery, Director of The Armenia America Society, which needs a rejoinder. Before I enter into argument let me make it clear that I am for independence of all peoples and so favor Armenian independence just as I advocate Indian independence. But Mr. Montgomery has raised points which must be cleared and the best way to clear up the situation is to go to the bottom of it.

Dr. Herbert Adams Gibbons in his "Introduction to World Politics" and Dr. Ferdinand Schevill in his discussions on "the Balkan Question" have gone deep into the question and have shown that the Allied policy in the Near East was not for the benefit of the Armenians or any Christian people but to dismember the Ottoman Empire. No one can understand the real significance of the Near Eastern situation who has not taken into consideration the subject of "European Concert in the East" as discussed by Prof. Holland; and in addition to this the "Pact of London" which was a secret Treaty engineered by British diplomacy to gain support of various nations against Germany. Premier Nitti in his work "The Wreck of Europe" makes it absolutely clear that the Treaty of Sevres was unjust and would be a cause of serious trouble, and there was no unanimity in the true sense of the word among the Allies regarding the partition of Turkey—the Treaty of Sevres—because of jealousy among themselves and because the question of oil and railroad concession created ill-feeling among the allies in general. It is an open-secret that the Allied nations like thieves could not agree until 1920 (Armistice was signed in 1918) about the Treaty of Sevres; disagreement being that Italy did not want to give certain sections of the Asian territory to Greece which Greece obtained through British support. France was sore at England for distinct violation of Anglo-French agreement on Syria because England behind France made agreements with the Arabs and the Jews against French interests. These resulted in the scrapping of the Treaty of Sevres, the very day it was signed by the Allied powers, France and Italy negotiating with Turkey and Britain and Greece working for destruction of the Ottoman Empire. The British General Townsend has much to testify in this matter. Indeed it is a fact that Venezelos was responsible for this idea of Greece getting deep into Asia and England alone supported the idea. England financed the war against Turkey and supplied ammunitions and Mr. Lloyd George does not deny this. It was a war for Britain to make the Mediterranean a British lake and the Lausanne Conference shows it more conclusively than anything else. Mr. Montgomery will be benefited by reading the New York *Current History Magazine* of November and December where he will find the text of the Franco-Turkish agreement. *Asia*, of December, has an article by Dr. Gibbons which will show some light. Here I wish to make it clear that with all respect for Dr. Gibbons I do not agree with his idea of Anglo-American alliance under the subtle suggestion of "Union of English-speaking people" nor do I believe that America should go to war to help England in the Near East. Because England's game is the game of Imperialism.

I do not hold any brief for Turkey. I condemn Turkish barbarity as I condemn the barbarity of the so-called civilized west which butchered ten millions of men and starved many millions of women and children during the world war caused by their "greed." Turkish barbarity against the Armenians is on a par with the British methods of conducting concentration camps in South Africa where twenty thousand women and children starved to death and it is on a par with British methods in Amritsar and the use of Black and Tans in Ireland. What I must confess is that there is a menace in Christian fanaticism against the Orient. This was apparent when ministers of gospel in a meeting in New York a few weeks ago, urged the government of the United States to go to war. Regarding Greek method of dealing with Turkey in Thrace and Syria such authorities as the International Red Cross and Prof. Arnold J. Toynbee of the University of London in his work "The Western Question in Turkey and Greece" can be quoted to prove that atrocities were committed by the Greeks on the

THE FIELD

"The World is my country, to do good is my Religion"

AN APPEAL FOR FOUR CHINESE BOYS

[EDITORIAL NOTE: The following facts are known, and I am eager to have them known to the readers of UNITY. It is my hope that some among them will want to help these boys to come to America, for the sake of China, and the cause of international brotherhood.—J. H. H.]

In the spring of 1920, Dr. A. R. Seymour, Dean of Foreign Students at the University of Illinois, went to China at the request of the Principal of the Honan Government Preparatory School, to aid in a reorganization of the school and an extension of the course from five years to six. This school prepares students to study in America or in Europe, each entering class being assigned to some definite language study, and the subjects taught in that language exclusively, with the exception of Chinese literature, history, and geography. When Dr. Seymour's family joined him a few months later, I went with them and lived with them in this provincial school while I taught in two other government schools in the city of Kaifeng, Honan Province. We knew the students intimately as a number of them were always at our house, studying in the warm rooms or playing games with the children. There were eight especially who were courageous enough to be on the right side during a crisis in the school, we saw them tested under very difficult conditions. Four of these boys went with me to the Philippines in June, 1921, they completed the fourth year of High School work in the Philippine Normal School and entered the University of the Philippines. They are now taking freshman courses and supporting themselves in part by teaching in the Manila Anglo-Chinese School, with the exception of one whose family was able to pay his fare to the United States.

Each of these four students has $500 Chinese money (about $250 U. S. money) for each year of his college course, given by Mr. H. Y. Moh, a Chinese cotton manufacturer of Shanghai who is a graduate of the University of Illinois. Those in the Philippines are trying to live on the small salaries they earn as teachers in order to save the money received from Mr. Moh toward their passage to America. In normal times the families of these boys could give them a good education, but in the disordered condition of the province they cannot expect help from home. Each will need about $300 for his passage (second class) from Manila and railroad fare in this country, and from $50 to $75 for his outfit in Shanghai, where clothing may be procured very cheaply. The Institute of International Education, in a recent bulletin sent to American colleges, suggested these boys as recipients of scholarships for the academic year 1923-24. It will still be necessary for them to earn money for their necessary expenses in addition to the $250 provided annually by Mr. Moh.

Although Honan Province has a large mountainous and forested area its population is thirty-five million people, yet there are probably not thirty-five schools of High School grade in the province; each year over a thousand boys come to the capital to take entrance examinations to government schools which could admit less than 200. China must have leaders, but she cannot train them herself. The old customs are breaking, industries increasing, transportation extending, it is a critical time for this old country with its four hundred millions, most of them illiterate. The young leaders of China must know how to work unselfishly for the good of their country, they must learn the secret of co-operation. They must be economically independent of the old family and clan domination, yet be sympathetic with what is good in the old customs and not willing to tear down the whole social structure as a hopeless anachronism. Those who are trained abroad have the prestige of a foreign education, but that education can do little for them and for China if its recipients are mere bookworms or go back westernized so far as twentieth century comforts go, but without a realization of the real meaning of democracy, of the dignity of labor, and without a genuine desire to make their work of service to others as well as to themselves.

I feel that two of these boys, who are specially gifted, should have the first chance to come to America; they have ideas and initiative, have made good scholastic records, and have had the valuable experience which comes to those who try to earn for themselves the education they desire. They lived with me in my home in Manila, I know them to be boys of good habits, clean-minded, affectionate. One has marked literary ability, he was the Chinese scholar of the school in Kaifeng, and has shown a feeling for English and an appreciation of English literature which is rare among the Chinese.

FLORENCE R. CURTIS,
Vice-director, School of Library Science, Drexel Institute, Philadelphia, Pa.

Turks. Prof. Toynbee has been quoted by a French writer, "Eugene Destez," to the following effect:

"Since the Supreme Council sent the Greek Army to Asia Minor hundreds of thousands of Turks fell into the power of the Greeks. A new war began, atrocities broke out again as they were bound to do, and this time the Greeks were the slayers and the Turks the slain. The actors changed parts but the old tragedy was repeated.

"Having been concerned during the European War in investigating Turkish atrocities against the Armenians, I was an eye-witness last year of the Greek atrocities against the Turks. The district where they occurred was a fertile and formerly prosperous peninsula on the southern coast of the Sea of Marmora. Incidently it was a part of the neutral zone set up by the Treaty of Sevres. The Allies have not only allowed but invited the Greek Army to occupy it.

"The extermination was carried out partly by bands of local Greek irregulars with the countenance and collusion of the Greek military authorities, partly by Greek regular troops themselves. I was coasting around in an Ottoman Red Crescent steamer, which was evacuating survivors. They were like hunted animals and their persecutors were like beasts of prey.

"Hearing what was going on in the Greek occupied territories the Turks began wiping out the Greek minorities in Pontus on the other side of the front, and just now defeated Greek forces are reported to have burned every Turkish town and village on their line of retreat, and in many cases to have massacred the Turkish inhabitants.

"That is one reason why the native Greek civilians fled to the coast. Knowing what their own people have done to the Turks, they naturally feared that the Turks would make reprisals on them.

"I have had reports of these last Greek massacres from a distinguished Britisher in Smyrna.

"Last year I saw the same thing myself on a smaller scale when the Greek Army invaded the town of Ismid."

—St. Louis *Globe-Democrat*, Dec. 14, '22.

Mr. Montgomery and even my friend, Dr. Dieffenbach, and others are obsolutely wrong when they say that this situation would not happen if America entered the League of Nations. They forget that American sentiment is opposed to entering a Holy Alliance of Victors based upon a Treaty of War and not a Treaty of Peace. Dr. Gibbons shows up the whole thing as a brutal hypocrisy; and the idea of mandate was used by the victorious nations to annex these territories so that they would not have to account for their value in adjusting reparations and indemnities. America cannot be and should not be a party to imperialistic plunders under civilized disguises. The Near Eastern problem is not the problem of Christian vs. Mohammedans, it is the problem of greed of imperialist nations. I fully agree with Dr. Gibbons in his remark in his book, "Introduction to World Politics," that the Christian nations of France, England and others in their greed could not agree with partition of the Ottoman Empire and thus they created conditions which led to massacres of Armenians and Greeks between the period of 1918-1922.

Humanity is one. Christian nations are as barbarous in their wars as the Islamites or the Hindus or Chinese or Japanese. The charges brought by Dr. Holmes are all true if we take the problem of Near East as a world problem and regard the problem of world peace on a world basis and not on a Christian basis. The time has come when the world should have more men and women who should take the field as Dr. Holmes has done, purely for the sake of world peace and not for Christian fanaticism. If the Christian West sings the chorus of hate against the Turks and other people of Asia and condones the wrong done by Christians then there is no chance of co-operation between East and West. World Peace depends upon co-operation on the basis of justice and liberty to all peoples. Let us condemn all imperialisms of the world and work for world peace following the ideals of Christ, the Prince of Peace.

TARAKNATH DAS.
Chicago, Ill.

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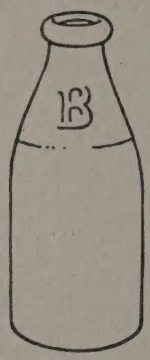

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